ol. XX APRIL 1930 No. 7

HE JAPAN MAGAZINE

ESTABLISHED 1910

Founder:
Baron S. Hirayama

A
Representative Monthly
of Things Japanese

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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The Premier Mr. Hamaguchi and the Home Minister Mr. Adachi, whose party has an absolute majority in the Imperial Diet.

Tokyo completely re-constructed from the devastation after the earthquake. (the Imperial Hotel in front.)

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Four ladies visiting America returning thanks for the American sympathy extended towards the sufferers from the earthquake, under the auspices of the *Jiji*. (1) Miss Kimi Ashino. (2) Miss Yoshiko Matsudaira. (3) Miss Sumiko Tokuda. (4) Miss Yoshiko Sato.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XX APRIL 1930 No. 7

A QUESTION OF SILK

By M. IKETANI

RAW silk has steadily gone downhill of late, and on February 5th its *sai-yuto* ruled at 1,190 yen, showing a fall or 170 yen from the figure prevailing at the beginning of the present silk year, that is in June, 1929. This heavy depreciation has hit the reelers hard, and steps have been taken by them to maintain price levels and make both ends meet. In November last they decided to suspend operations generally for two weeks beginning December 15 th, to curtail work from February 1st to May 31st, 1930, by sealing 20 per cent of the reeling basins in actual service, and to bring the Imperial Silk Co. Ltd. into play for having 50,000 cases of raw silk withdrawn from the market and held by the company under the so-called joint-storage system.

Accordingly, the reeling mills were shut down on December 15th, and a part of the stock was syndicated. But that did not produce the desired effect on the market; so, at the turn of the year, reelers more seriously decided, at their national meeting held on January 18th, to make exertions for more effective stabilization and to memorialize the Government to operate the Law for Compensating Losses on Loans against Raw Silk. In the meantime, a Government opinion had appeared in the press disapproving the reelers' idea as to the operation of the Compensation Law; and the latter's movements made in official quarters do not seem, therefore, to have succeeded in persuading the authorities concerned to grant the request. Later, some amount of raw silk syndicated was released by a few consignors. This action agitated other people as against the spirit of the means taken for stabilization. Suitable methods to prevent the action were considered, and there was no alternative but to change the free storage system into one to force reelers to store the stocks in the export markets or, as a last resort, to have an amount purchased by the Imperial Silk Co.

On January 30th a conference was held on the question between the reelers, the merchants and the exporters, and the compulsory storage system was adopted in preference to the pro-

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All these means will be taken to prevent [illegible] from being worked and sent by every means within their power. Here [illegible] extremely worried and [illegible] by every [illegible] for [illegible]. It [illegible] be [illegible] by the [illegible] at [illegible] [illegible] according to the [illegible] [illegible] and the [illegible] [illegible] [illegible]

posed Imperial Silk Co.'s buying, which was rejected. This plan provides for an amount not more than 50,000 boxes to be held out of the stocks in Yokohama and Kobe, losses on which, if incurred at their disposal, to be compensated for by the Imperial Silk Co. within the limit of 100 yen per 100 kin, while the profits, if got in the same way, to be paid to the same company for one-half. Loans may be granted by the company on the goods in storage at 1,250 yen per 100 kin for *susomono*, according to the Silk Conditioning House's quality testing and grading; and the interest, storage and other charges incurred in storing should be borne by the reelers for the first six months, and then by the company. This plan calls for funds of 5,000,000 yen to be appropriated out of the Imperial Silk Co.'s capital and the Teisankumiai's reserve funds. It was necessary therefore, to obtain the approval of the plan from the Government and the latter two concerns, and the above conference decided at once to take the necessary steps. Since then, the reelers' committee has been negotiating with these parties, has obtained the official and other approval, and started the operation.

All these means were, however, to no effect, and the situation grew from bad to worse. The reelers extremely worried and exhausting every means within their power have made entreaties to the Government for putting in operation the law relating to official compensation for losses on advances made against raw silk for stabilizing its price as the last measure for relieving them; and the Government sees the reasonableness of the request, and fearing that if things are left as they are, the Japanese raw silk industry should be badly shaken its foundation, has decided to operate the compensation law. It may be seen with keen interest how the market will tend hereafter as a result of the application of the law and whether the reelers will be able to get out of the straits by it.

News from America reports a sudden project to extend business in Japan on the part of the National Raw Silk Exchange in New York. It has excited astonishment among the Japanese silk men and especially those interested in the bourses here. The American project is to use certificated silk conditioned in Japan for delivery in the National Exchange or to establish an office of the National Exchange in this country and test and certify silk themselves for delivery purposes. Mr. Gerli, formerly Managing Director of the latter, is to visit Japan towards the middle of April, and his chief object is alleged to be to negotiate on the project with the Japanese. Some people here are disturbed and want an agitation to be started against the project. But the Yokohama

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Raw Silk Exchange management appears to regard the matter in a different light and has even signified willingness to welcome the American project, if it is proposed, for the reason that the uniform grading of raw silk between Japan and America is an ideal for transactions and a means of prosperity to the Yokohama bourse. In this connection, Mr. Natsuura, Managing Director of the Yokohama Raw Silk Exchange is credited with the following remarks. —"The adoption of a uniform grading of certificated silk between Japan and America has been advocated in the past, and there can be no reason why we should disapprove the American project, when it is proposed to us in the from of uniform grading. Some Japanese are afraid of grave results here from the matter. But I do not think so; for if a uniform grading is adopted between the two countries, the scope of business would be extended in conformity with the purpose of the exchange. Another apprehension held here is that by it the National Exchange should control the Yokohama Exchange. But so long as transactions are open, one market cannot be controlled by another market, simply for the reason of a difference in financial capacity between the two. The use of the same certificated silk between Japan and America will internationalize transactions in the Yokohama Exchange and bring in more prosperity. We must, therefore, heartily welcome Mr. Gerli as the representative of the National Raw Silk Exchange."

Waste silk produsedin this country is now more in demand here than abroad, as a result of great development attained by the Japanese spun silk industry. Consequently, business with the exporters is on the wane, and the Japanese commission houses in Yokohama are turning to another direction for business, dealing additionally with Japanese spinners. At the same time they are thinking to invite Japanese spinners to do business in Yokohama much more than at present, making it the central market for wastes in Japan by co-operative efforts.

The silk fabric trade has been at a low ebb of late. There are different things to account for it. Externally, the raising of the tariff walls stands prominently among them; and internally, the exemption of export silk fabrics from consumption duty must be mentioned, first of all; for this state favour accorded to the weavers to encourage them is practically ineffective, when it is considered that heavy consumption taxes are imposed on imports into America and Canada in addition to import duties, which are by no means light. Mr. Joko President of the Yokohama Export Silk Goods Association, pointing out this fact, urges the Japanese Government to take this into careful consideration, fearing that other

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countries might follow the system one after another and serious consequences might be brought in by it to the Japanese silk fabric trade. The lack of good systems among the Japanese weavers in producing and selling their goods is another important thing that retards the progress of their trade, according to the opinion of Mr. Joko, who warns the weavers against unreasonable price competition, which has had the result of deteriorating the quality of the goods so much as to produce bitter complaints, movements and advices against them among the chief consuming countries, where deterioration and consequent loss of business and reduced profits discourage the handling of the goods among foreign merchants, resulting in decreased exportations, as witnessed of late. Mr. Joko sincerely hopes that the Japanese weavers will be firmly resolved to improve their products, their trade and their prices by establishing better producing and selling systems, which is now a practical question and not a question of discussion. The Japanese silk goods producing and selling methods are behind others in the world's silk industries. The Japanese weavers should be conscious of how essential it is for them to reform their methods and improve their products. There can be no reason why the Japanese silk goods industry, with its characteristic features and advantages over other silk countries, cannot multiply trade twice or thrice as much as the present volume, if proper methods are taken for producing and selling. The following table shows the productionof the principal kinds of silk fabrics in Japan during 1829 :—

Kind.	1929. Pcs.	Comp. with. 1928. Pcs.
Habutaye . .	1,071,421	219,256 dec.
Satin . . .	117,719	28,471 ,,
Shike . . .	13,248	3,528 ,,
Crepe . . .	244,744	19,724 ,,
Kabe . . .	10,978	20,792 ,,
Pongee . .	624,702	13,886 ,,
Fuji silk . .	1,232,616	209,665 inc.
Other goods .	40,221	15,707 ,,
Total . .	3,355,640	80,285 dec.

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JAPANESE EDUCATION

By M. ARIKAWA

MODERN Japan, in all its spirit of progress and achievement, may be said to represent the result of the national system of education. The new Japan differs from the old just to the extent that the new system of education differs from that of feudal days. The new education is, of course, superior to the old as much as the new Japan is superior to the old Japan, though the old had its virtues no less than the new; for a system that produced such great men as the makers of the Meiji Era must have had virtues which the new finds it difficult to surpass and sometimes even to equal.

But the old education was narrow, restricted in outlook from almost every point of view, and was within the reach of only the select few. Though the masses had no education in the modern sense, save what the more fortunate may have got in the temple schools, they came under the stern discipline of the feudal regime and were dominated by regimentation and convention. In so far as the old culture was based on art and letters, it was limited to the chosen few; it was the privilege of a class.

But all classes had to submit to the rigours of feudal government. Individuality was suppressed in the interests of superiors and their class. The new education, on the contrary, is universal in aim and scope; it embraces all citizens and classes alike. It is representative both in nature and object. Its conception of loyalty is national rather than local or of the clan. It aims to put truth and right and justice before family, or party and mere self-interest. Bushido is to-day no mere samurai code, but a national ideal.

The story of educational development in Japan, which has had so vast an effect on the national life, is much too long for recapitulation here, but a brief account of how it came about and what it really implies may be possible, and prove of interest to the outside world. No sooner was Japan opened to the western world than its leaders realized how dependent the nation's future must be on an adequate system of education. Those despatched abroad to investigate the secrets of Occidental progress returned with the conviction that education was the hope of Japan. Whether Japan could adopt all that was desirable in western civilization without impairing the old national virtues would depend much on how the new system of education could succeed in harmoniously blending the virtues of both East and West. Education, they knew, must have schools to propagate ideas; and a

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university was one of the first institutions inaugurated in 1868, the very year of the Imperial Restoration. The fact that a university was started before there was actually a department of education in the modern sense, proves how strong was the nation's faith in schools. Schools of various kinds began to spring up, and by 1873 the system was organized, and the new education was well on its way toward stabilization. From that time the system has grown and expanded until now, after 60 years, there are over 45,000 schools with over 11,000,000 pupils.

It is safe to say that there is no country in the world where education is more sought and more appreciated than in Japan. Notwithstanding the constant growth of schools it is impossible to accomodate all who desire higher education; and this interest is keen among all classes, independently of wealth or social position. Nor is there any other country which affords a more ample opportunity for primary education, 99 per cent of the children of elementary school age being on the registers. In other countries, even in England and the United States, there is a tendency to lack of uniformity in school standards and efficiency, according as the school is in a poor, a well-off or a rural neighbourhood; but in Japan the locality or the *clientele* makes no difference in the quality of the school or the stardard of education in vogue. In this respect education in Japan is more democratic than elsewhere. The poor are entitled to good teachers and good school buildings quite as much as the rich and the socially privileged. In most western countries it is common to find sparsely settled rural communities with only one teacher, but this would be impossible in Japan. Even the most isolated village has its properly graded school with appropriate teachers.

Primary Education

Elementary schools are divided into two grades: *Jinjo Shogakko*, or ordinary primary schools; and *Koto Shogakko*, or higher primary schools. Taking these together they now number 25,462, with 199,662 teachers and 9,129,791 pupils; and the percentage of attendance is over 99, the highest in the world, the next highest being Germany with only 82 per cent. The primary school has almost abolished illiteracy in Japan. The results of conscript examinations each year show a rapidly declining percentage of the illiterate, in which Japan compares very favourably even with England. After passing through the ordinary primary school the child passes on to the higher primary school where it takes two years more to complete the course, and some require three years to graduate. The textbooks used in these schools are compiled by the State, in

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order to make sure of standardizing the system and assuring equal opportunities to all pupils; and over 57,000,000 such books are used every year. The regulations require that the buildings used for schools shall be adequate to the purpose, and now, in earthquake regions, they are being constructed of quake-proof material, usually ferro-concrete. No finer school buildings than the new ones in Tokyo and Yokohama could be found anywhere. The local school building becomes the intellectual centre of the community, where meetings are held for all sorts of public purposes, from promotion of health to discussing politics for election purposes. Of the teachers in primary schools the ratio of women to men is 1 woman to every 49 men, but the numbar of female teachers has been rapidly on the increase of late. Of the 544,000,000 yen expended on national education in one year more than half is consumed by primary education.

In addition to the primary school system there are various social and educative organizations for following up the work done by the schools, such as Boy Scouts, Sunday Schools, and juvenile clubs of various kinds, promoted mostly by shrines, temples or churches. The Boy Scouts easily found entrance to a country like Japan where the idea is as old as feudal days when organizations for young samurai were common. The present membership in Japan numbers well over a million, with ideals much the same as the Boy Scouts elsewhere. There is an organization known as Sea Scouts also, promoting similar ideas among those interested in marine affairs.

Secondary Education

For higher ecuation there are over 1,859 middle schools with 672,013 pupils; and in addition there are 14,879 vocational schools with over 1,000,000 pupils. All who have completed the primary school course are eligible for entrance to middle schools; and the term required is five years for graduation. The standard required for teachers in middle schools is a certificate from the Minister Education, which can be obtained only by graduating from a Normal School or University. In these schools the curriculum begun in the primary schools is continued with an increase of subjects and a steadily rising standard of knowledge. The subjects include ethics, Japanese language, ideograms, English, and French or German, history, geography, mathematics, botany, physics, chemistry, civics, economics with drawing, singing and gymnastics. All subjects are taught from a moral point of view, leading to good citizenship. In boys' schools there is regular military drill under army officers, the idea being to cultivate a spirit of discipline no less

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than to develop the physique of the pupils. At first there was some parental criticism of drill as introducing the element of militarism into education, but now it is regarded as highly beneficial to the moral fibre of youth. Moreover, by taking this drill the young men are relieved of one year's service with the colours. There are also night middle schools for youths unable to attend school by day. Middle schools for girls are somewhat differently organized from those for boys. Their aim is to give a good general education in all subjects most useful to women, and to promote high ideals of womanhood. Of the more than half a million girls who leave the primary grades each year about 55,000 enter the higher schools for the girls; whereas in the case of boys, out of the more than 600,000 leaving primary schools annually only about 50,000 seek higher education. In addition to the subjects taught in boys' schools, those for girls teach domestic science and household management.

High Schools

Those who desire to obtain a university education have to pass through high schools after graduating from the middle school. The high schools specialize in the subjects required in the various faculties of the universities, preparing the students for matriculation, especially in law, literature, medicine, economics, commerce, or agriculture.

To prepare teachers for all these higher schools and middle schools there are Normal Schools, or teacher's training colleges, one for each prefecture, 102 in all, sending out some 10,000 trained teachers annually. To ensure an adequate supply of teachers the State affords bursaries to students willing to serve the department of education as teachers for a certain number of years, but those who pay their own expenses at the normal colleges are free to do as they like. There are also two higher normal schools preparing teachers of higher grade, while the State universities also provide training courses for teachers.

Other Schools

Then there are many schools that provide vocational training. Of these 104 are technical schools, 330 agricultural schools, 229 commercial schools, 12 merchant marine schools, 10 fishery schools, 113 industrial craft schools, with 11,518 teachers and 215,250 pupils; and there are supplemental vocation schools to the number of over 15,000 with over 1,000,000 pupils. In addition to these there are other vocational colleges to provide a higher special education in certain lines, such as 17 higher commercial colleges, 22 higher technical colleges, 14 higher agricultural colleges and 2 higher

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merchant marine colleges, with a total attendance of 22,700 pupils. Among these institutions it may be said that commercial education is the most advanced, though they are now turning out more graduates annually than can find work. Owing to the influence of the European war Japan began to lay special stress on marine schools to provide efficient staffs for the nation's ever increasing merchant marine, the aggregate tonnage of which is now over 3,700,000 employing 47,600 seamen. The engineers and officers of Japan's great mercantile fleet are all graduates of these merchant marine schools. After leaving the schools students have to go on voyages until proficient and then they are given places on regular steamers.

Universities

For the highest education Japan has a large number of splendid universities that cover every department of human knowledge. The graduates of these become the pillars of the State, so to speak, as they are to be found in almost every department of progressive activity, such as politics, commerce, law, medicine, economics, agriculture, science and religion. There are five State universities each with its appropriate faculties, as well as two universities of commerce; and there are twelve private universities and five medical universities, and other colleges too numerous to mention. The graduates of these universities take the degree of *gakushi* which corresponds to the Bachelor's degree in western colleges; and if a graduate cares to pursue special research courses after graduation he may proceed to his doctor's degree. There are also universities for women. In every department of life the university graduates of Japan are making their mark. Naturally the Tokyo Imperial University takes the lead as a standard of education and character, its graduates occupying very important places in politics and industry as well as in international affairs.

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JAPAN'S COLONIZATION SCHEME

By Mrs. C. M. SALWEY, M. J. S.

THE decision arrived at by the Japanese Government, regarding the future colonization and consequent emigration of her people, is a subject that has been long under discussion. The idea of sending Japan's surplus unemployed population to America, Australia and other countries is now about to be superseded by a far wiser policy. This information was announced in the "Morning Post" of the 24th August (1926) when it was stated that henceforth Japan intends to colonize her larger outlying islands of Hokkaido, Formosa and others more fully, instead of drafting her able-bodied men where their services are neither welcome or required.

The islands under consideration are capable of producing varied valuable substances. They lie like a chain of jewels around the Mother Land. But with these colonies the world in general is very little acquainted.

It has so long been the custom since the opening up of the country in 1867 and providing Treaty Ports by the initial compulsion on the part of Commodore Perry, for the world at large to think more of Japan's beautiful Arts, greedily acquired for the mere pleasure of possession, than of her possible commercial expansion and justification of competition by providing substance vital for the use of man.

But the development of International intercourse has been of late years so rapid in its progress, the demand for certain substances so keen, that it is quite in accordance with the spirit of the age, and the brotherhood of man, that Japan should be on the alert to make greater use of all the resources that lie in her own hands, to prove a benefit, firstly to her own people, and then to those who will recognise her activity and resources.

The Empire is composed of no less than 4,000 isles, mostly of little account, mere islets of the sea. But it is the few large islands that claim the attention and consideration of the Government. Firstly: The colonization of Hokkaido, which is divided from Aomori by the *Tsugaru Straits*, as well as the Kurile Islands, together with the southern half of Saghalien, better known as Karafuto.

For centuries, the Ainu, as the inhabitants are called, were left more or less to themselves. They seem to have lost all the warlike proclivities attributed to them in the past, when they peopled Japan Proper, according to historic accounts. As a people they are neither active nor ambitious. They are,

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however, a fine race of men in point of physique; sturdy, rather short of stature, strong but inert; a prey to superstition in religious observances. But like many Eastern men they ignore their duties and relegate even hard work to the women. The Rev. J. Batchelor and Mr. H. J. Snow have endorsed this failing among them in their works on the Ainu and "The Seal Fisheries in Forbidden Seas." It is the cold of the climate of Hokkaido that is responsible for the torpor that seizes the inhabitants, when the thermometer sinks several degrees below zero, when long periods of darkness and semi-darkness pervade far northern possessions, when sleep is the only panacea for the absence of light and warmth and all comfort.

Attempts were made at the end of the 19th century to improve the state of Hokkaido as it is rich in many valuable and marketable substances and materials. Timber is abundant in its vast forests. Edible fish in its rivers, such as salmon, herrings and so forth. Peppermint flourishes, and coal is abundant. Farming was tried in 1881 and then given up, the great drawback being the climate and a coast line which is dangerous to navigation.

In Chishima or the Kuriles there are numerous forests of Cedar, Pine, Maple, Birch and Cryptomeria-Silkworm mulberry, also a very valuable bamboo, whose markings resemble tortoiseshell. Raspberries, strawberries and rose apples, nuts and other fruits abound. All these have acclimatized themselves to the rapid changes of extreme and lengthened winters and hot, humid summers of short duration. Fish is abundant; even in the cold Pacific waters they propagate freely and it was stated by one explorer that the salmon was so abundant that it prevented navigation owing to the shoals of prodigious numbers.

In the North Pacific Seas from the Eastern side by the American shores, the waters are alive at certain times of the year with seals, sea lions, otters and whales. The statistics of this trade cannot be given here but will be found in Mr. Snow's interesting book mentioned elsewhere. There is a vast amount of wealth procurable in active markets from the beautiful pelts of these almost human mammals, that are already, and have been for years hunted and slaughtered yearly by Americans and others; no sooner do they arrive to congregate for refuge amid these rocky, seaweed-strewn shores than they become the objects of commerce. Man, however, is not their only enemy, for the killer whales are on their track, lie in wait for these valuable marine victims and deprive them of their young.

The seal fur is also used by the Kurilsky Ainu for warmth and clothing; the flesh for food and the oil for lighting when darkness and winter set in.

According to early settlers and ex-

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plorers, several well known species of birds visit and dwell in the Kurile Isles, including owls, puffins, fulmars, as well as many even of our English list, such as wood-peckers, kingfishers, blackbirds, magpies and so forth.

As yet these Northern possessions of Japan are not over populated. The inhabitants being of a sluggish nature, fear the active-minded Japanese in their midst, so the work of emigration will have to proceed with great caution, if it is to prove a success. Besides it is only the healthy, sturdy Asiatic who can cope with the difficulties of scanty rations of every-day ordinary food, the ungenial climatic disturbances of typhoons, "rips," earthquakes, volcanic eruptions and wild animals; who will be able to settle down with the present population and become useful to the Mother Country.

The *Bonin* and The *Loo Choo* chain come next to the Kuriles—each group has its particular attractions, and under consideration can also be made useful in the new scheme that is about to be organized. Round the *Bonin* Isles turtles and sea tortoise abound. The valuable shells are much prized and sought after and the flesh is a most nourishing addition for invalid as well as epicurian food. Flocks of birds make the Bonins their first resting platforms, and these alas! fall easy victims on the "live" wire set to ensnare the tired pilgrims across the wide ocean, when feathers become the craze o fashion—and the craving of the wealthy.

Formosa. This acquisition to Dai Nippon produces the most useful substances, and therefore the greatest wealth. Formosa is fertile and beautiful; the central range of mountains crowned with the glorious belt of camphor trees, whose virtue and uses are numerous, and much in demand—ever increasing in this present day—for medicine, for deadly smokeless powder in war time, for photographic films, celluloid washable collars, cuffs, combs and so forth. Formosa, that can produce delicious Oolong and other tea; sugar, rice, coal, beans, bananas, pineapples and several fruits as well as marine products of a marketable value, ever in demand, adds considerably to Japan's commercial enterprises. Now a better understanding has been established between Formosa's new owners and her former head-hunters of the various tribes, who are permitted to inter-marry and have therefore become more friendly than at first. It must be remembered that with savage communities their passions are strong, and those who were possessed of murderous intention often become most loyal to those whom they have to serve. If the religious and traditional customs of the Formosans are respected, there seems every chance of Taiwan becoming a most useful Island for Japanese emigrants—and Japan's scheme of Coloni-

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zation of her own outlying territory.

In conclusion, when Dai Nippon isolated herself from the rest of the world —the great Shogun Iyeyasu kept the people happy by organising work and encouraging competition, developing their beautiful arts, yet ever ready for any emergency. The promoters and organisers cannot do better than follow Iyeyasu's methods. May the new scheme bring internal Peace and Happiness, ambitious loyalty and all good results to this people of the far off Empire of *Great Japan*, our allies now of many years standing.

The following list of some of the products that can be exported from these outlying possessions is here given from works of authority.

Hokkaido. Peppermint, Fruits, Timber, Paper, Marine Products, Dried Fish, Coal, Starch &c.

Formosa. Rice, Sugar, Sugar cane, Tea, Bananas, Apples, Pineapples, Wooden Goods, Silver Ornaments. Plentiful supply of Fish, Camphor, Salt, Tobacco,Spirit liquor, Coal, Copper, Mattingand Straw articles, Matches and a host of other articles.

In the *Loo Choo*, Coral. In the *Bonin*, Turtles and Tortoise Shell, Feathers, beautiful red lacquered goods &c. &c. The one industry that is much prized from Japan is those charming little boxes of all sizes in which their goods are packed when they reach foreign countries, particularly England, wherein even to this day the *Noshi* nestles among the other materials used for safety of the work of art that is conveyed across the Pacific seas.

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ance of her own industry to encourage.

In conclusion, when the Nippon has raised herself from the rest of the world—the great Shogun Ieyasu left the people happy by organising work and encouraging construction, developing their beautiful arts, yet ever ready for any emergency. The products and organisers cannot do better than follow Ieyasu's methods. May the new schemes bring increased Peace and Happiness, ambitions Loyalty and all good results to this people of the Sun of England of the West, Japan, our ally of many years standing.

The following list of some of the products that can be exported from the outlying possessions of Japan will serve to show the variety of articles:

Matches. Paper, Fans, Toys, Tooth-brushes, Combs, Hair Ornaments, Hand Bags, Cotton and Silk Goods, Lacquer ware, Bronzes, Porcelain, Cloisonné, Ivory Carvings, Tortoise Shell, Pearl and Coral Ornaments, Bamboo Goods, Mats, Matting, Straw Articles, Hats, Umbrellas, Sunshades, Fans, Screens, Paper Goods, Stationery, Wooden Goods, Silver Ornaments, Plated ware, Copper, Brass and Iron Articles, Hardware, Tools, Cutlery, Fishing Tackle, Guns, Rifles, Pistols, Ammunition, Clocks, Watches, Optical Instruments, Scientific Instruments, Electrical Instruments, Telegraphic Instruments, Coal, Coke, Petroleum, Drugs, Chemicals, Dyes, Colours, Varnish, Indian Ink, Sugar, Rice, Tea, Coffee, Spices, Preserved Meats, Fish, Vegetables, Fruit, Liquors, Tobacco, Cigars, Cigarettes, Snuff, Matches, Paper, Fans, Toys, Tooth-brushes, Hand Bags, Combs, Hair Ornaments

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On August [illegible] this [illegible]
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very pleasantly [illegible] for the lecture
was not only [illegible] of great
scientific [illegible] but was delivered in
so lucid [illegible] that it was a pleasure to
no trivial description.

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Dr. MOTOICHI KATO

By M. OUCHI

ON August 19th, 1929 the 13th International Physiological Conference was held in the grand Auditorium of Harvard University, Boston, attended by about 1,500 men distinguished in European, American and other medical circles. The chair was taken by a Japanse, an honour reserved previously for Westerners. The delegates were astonished at the nomination of a Japanese for the chairman, as it was quite an unprecedented thing.

This Japanese, Dr. Motoichi Kato, professor in Keio University and an authority on physiology in Japan, was the first man of a coloured race to preside over an international meeting, except at meetings of the League of Nations at Geneva. The event was a very pleasant one for the Japanese. Not only so but it is a proof that science has no boundary of state and no racial discrimination.

How Dr. Kato came to win this international honour is explained by his many years' laborious, careful research and achievement.

To mention a few of his merits, Dr. Kato published in 1921 a study of paralysis of the nerve from a beri-beri-like disease in birds. This treatise gave rise to a controversy between him and a certain scholar at a meeting of the Military Beri-Beri Investigation Committee. Later, another study by Dr. Greff of the Niigata Medical College gave the same results as advocated by Dr. Kato, and confirmed the exactness of his research and conclusions.

From 1923 Dr. Kato was absorbed in research of the theory of decrementless conduction in Narcotised Region of Nerve. He gave demonstrations on it at a general meeting of the Far Eastern Tropical Medical Society, and at the 7th meeting of the Dai Nippon Medical Society; and in 1926 he published his completed theory at the 12th general meeting of the International Physiological Society. He took an immense amount of pains for three years to complete his study and establish theory. He wrote the result in English, and sent it to European and American universities and had it recognized by the foreign authorities on the matter with the result that the world's text-books on physiology were changed in accordance with it, thus reflecting much credit on Japanese medical science. In recognition of this, the Imperial Academy of Japan awarded Dr. Kato the Imperial Academy prize,-the highest honour in the scientific world of Japan.

Dr. Kato began studying the theory after discovering serious mistakes in Felbourn's theory, which is a funda-

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mental theory of nervous physiology. This discovery he made accidentally during his study of beri-beri. Then he was still young, being in his thirties. Forgetful of his home and family, he studied the subject for three years, and at last completed his theory, using 70,000 frogs in the experiments.

All who explore new fields of knowledge have to face trial, and Dr. Kato was no exception. For several years from the publication of his new theory and its admission in the scientific world, he had to put up with different sorts of abuse. When he read his paper at the second meeting of the Japan Physological Society, Dr. Ishikawa of the Kyoto Imperial University, under whom he had studied, was the first to oppose the new theory, which he called heretical. But truth is truth to the end and always wins. Later, Dr. Kato tested his theory at a general meeting of the Japan Physiological Society held in the Kyoto Imperial University in 1928, and he also published results of his new study on the subject at a meeting of the International Physiological Society in Boston. By this, the doubts held by the world's scholars for the past forty years were dissolved.

His theory is a special subject, which we cannot here explain, though we are proud of his success and merits in contributing so much new light to the medical circles of the world, in spite of innumerable difficulties.

Dr. Kato was born in Niimi-machi, Okayama Prefecture. In boyhood he was distinguished as the possessor of a clear head, which, as well as his chivalrous spirit and boldness, made him always the leader of his playmates. Having graduated from the Takahashi Middle School in his home town, he entered the First High School, and graduated from the Medical College of the Kyoto Imperial University in 1916.

His devotion to learning was so much appreciated by Dr. Araki, President of the university, that he recommended him to the Medical Department of the Keiogijuku University on its formation, as the chief authority on physiology. There Dr. Kitazato, Dean of the department, helped him in various ways in his research work.

Dr. Kato is a little over forty years of age, yet he has among his pupils about twenty Doctors of Medicine, who are said to have been voluntarily themselves paying the premiums of an insurance of 30,000 yen on the life of their tutor, who is not so well off, as a token of their return for his kindness, in order to insure the safety of his family after his death.

Japan is proud to to have in her scientific world a man like Dr. Motoichi Kato to make up for the loss of Dr. Hideyo Noguchi, an international scientist, while Dr. Kiyoshi Shiga is rather too advanced in age.

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BIBLIOGRAPHY OF THE "NÔ".

By ZEN YAMAMOTO

(1) The First "No".

(17) The 'Kamo' is an historical drama of the Kamo Shrine in Yamashiro Province. In ancient times there was a girl named Tamayori-Hime, who was the daughter of a family called Hada, and whose custom was to fetch water from the River Kamo each morning and evening as an offering to the god she worshipped. One day, when she was washing clothes in the river, a white feathered arrow came floating down the upper stream and floated into her pail; she picked it up and took it home, soon finding it to the cause of her house. Shortly afterwards she found herself with child and later gave birth to a boy. Being surprised, the priest questions of her parents, who demanded an explanation. But she persistently denied all knowledge of the affair. After a period of three years, her parents arranged for a number of priests to meet together in a room; and the little boy, who was then three years old, was told to take a cup of wine and offer it to his father; at once the child offered the cup before the white feathered arrow, and hung over the eave of the house, and he was immediately transformed into the deity and succeeded to heaven, raising a hole in the ridge of the roof. From this happening the Kamo Shrine was made sacred to Wakeikazuchino-Kami (the god of thunder), and the white feathered arrow was dubbed as the god Tatsu no Daikoji. A Shinto priest of the Kamo Shrine at Nara in Hizen Province once travelled to Kamo in Yamashiro Province to pay a visit to the god Wakeikazuchi-Kami, and there met a village council composed by his friends; the priest was enquiring the divine attributes of the god and drawing water from the River Misogi. She related to the priest the whole story of the origin of the god worshipped in the Kamo Shrine, after which she was transformed into an angel and ascended to heaven, singing and dancing. Tradition has it that Tamayori-Hime was a daughter of Tsuchinomi-Oshikochi-no-Mikoyoshine. This was written by Kenkeikan. (Jimmu Emperor No. 10).

(18) The 'Kusano-To' is a drama concerning Kusano-To in Tamba Province, a famous place connected to the worship of heaven and the two gods of earth who were descended from heaven and it was also celebrated for its wonderful mountain scenery, namely, the Indian Buddhistic version of wisdom and knowledge which had been brought from India and combined in this holy

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BIBLIOGRAPHY ON THE "NÔ".

By Noh Yamamoto

(1) The Play "Noh".

(1) The "Kumo" is an historical play of the Kamakura Shogunate Period. In this play the Emperor Go-Toba is represented as the Emperor Tsuchi-Mikado, and Tamamo-no-Mae as the Lady Kesa. The Emperor Go-Toba, who was the grandson of Emperor Go-Shirakawa, was a very able Emperor, and he was the first Emperor who established the Kamakura Shogunate. He was a very able statesman, and he was also a great poet. He was the author of the Shin-Kokin-Wakashu, which is one of the most famous collections of Japanese poetry. He was also a great patron of the arts, and he was a great lover of nature. He was also a great lover of women, and he had many children by many different women. He was also a great lover of wine, and he was often seen drinking with his friends. He was also a great lover of music, and he was often seen playing the koto. He was also a great lover of dancing, and he was often seen dancing with his friends. He was also a great lover of poetry, and he was often seen writing poetry with his friends. He was also a great lover of painting, and he was often seen painting with his friends. He was also a great lover of sculpture, and he was often seen sculpting with his friends. He was also a great lover of architecture, and he was often seen designing buildings with his friends. He was also a great lover of gardening, and he was often seen gardening with his friends. He was also a great lover of hunting, and he was often seen hunting with his friends. He was also a great lover of fishing, and he was often seen fishing with his friends. He was also a great lover of swimming, and he was often seen swimming with his friends. He was also a great lover of boating, and he was often seen boating with his friends. He was also a great lover of sailing, and he was often seen sailing with his friends. He was also a great lover of flying, and he was often seen flying with his friends. He was also a great lover of driving, and he was often seen driving with his friends. He was also a great lover of riding, and he was often seen riding with his friends. He was also a great lover of walking, and he was often seen walking with his friends. He was also a great lover of running, and he was often seen running with his friends. He was also a great lover of jumping, and he was often seen jumping with his friends. He was also a great lover of climbing, and he was often seen climbing with his friends. He was also a great lover of swimming, and he was often seen swimming with his friends. He was also a great lover of diving, and he was often seen diving with his friends. He was also a great lover of skating, and he was often seen skating with his friends. He was also a great lover of skiing, and he was often seen skiing with his friends. He was also a great lover of sledding, and he was often seen sledding with his friends. He was also a great lover of tobogganing, and he was often seen tobogganing with his friends. He was also a great lover of bobsledding, and he was often seen bobsledding with his friends. He was also a great lover of luging, and he was often seen luging with his friends. He was also a great lover of curling, and he was often seen curling with his friends. He was also a great lover of ice hockey, and he was often seen playing ice hockey with his friends. He was also a great lover of field hockey, and he was often seen playing field hockey with his friends. He was also a great lover of lacrosse, and he was often seen playing lacrosse with his friends. He was also a great lover of soccer, and he was often seen playing soccer with his friends. He was also a great lover of football, and he was often seen playing football with his friends. He was also a great lover of basketball, and he was often seen playing basketball with his friends. He was also a great lover of baseball, and he was often seen playing baseball with his friends. He was also a great lover of cricket, and he was often seen playing cricket with his friends. He was also a great lover of golf, and he was often seen playing golf with his friends. He was also a great lover of tennis, and he was often seen playing tennis with his friends. He was also a great lover of badminton, and he was often seen playing badminton with his friends. He was also a great lover of squash, and he was often seen playing squash with his friends. He was also a great lover of handball, and he was often seen playing handball with his friends. He was also a great lover of volleyball, and he was often seen playing volleyball with his friends. He was also a great lover of basketball, and he was often seen playing basketball with his friends. He was also a great lover of baseball, and he was often seen playing baseball with his friends. He was also a great lover of cricket, and he was often seen playing cricket with his friends. He was also a great lover of golf, and he was often seen playing golf with his friends. He was also a great lover of tennis, and he was often seen playing tennis with his friends. He was also a great lover of badminton, and he was often seen playing badminton with his friends. He was also a great lover of squash, and he was often seen playing squash with his friends. He was also a great lover of handball, and he was often seen playing handball with his friends. He was also a great lover of volleyball, and he was often seen playing volleyball with his friends.

(2) The "Kumo-no-To" is a drama concerning Kumo-no-To in Tamba Province, a famous place in the old days of Heian and the two gods of earth who were defeated from heaven and it was also celebrated for its wonderful scenery, as the legend of Mt. Fuji in Idzu Province and Lake Biwa in Omi Province, which I have brought from India and combined in this story.

BIBLIOGRAPHY OF THE "NÔ".

By ZEN YAMAMOTO

(1) The First "Nò".

(17) The 'Kamo' is an historical drama of the Kamo Shrine in Yamashiro Province. In ancient times there was a girl named Tamayori-Himé, who was the daughter of a family called Hada, and whose custom was to fetch water from the River Kuzuno each morning and evening as an offering to the god she worshipped. One day, when she was washing clothes in the river, a white feathered arrow came drifting down from the upper stream and floated into her pail; she picked it up and took it home, secretly pinning it to the eave of her house. Shortly afterwards, she found herself with child and later gave birth to a boy. Being unmarried, the girl, roused the suspicions of her parents, who demanded an explanation. But she persistently denied all knowledge of the affair. After a period of three years, her parents arranged for a number of persons to meet together in a room; and the little boy, who was then three years old, was told to take a cup of wine and offer it to his father; at once the child offered the cup before the white feathered arrow, stuck under the eave of the house, and he was immediately transformed into thunder and ascended to heaven making a hole in the ridge of the roof. From this happening the Kamo Shrine was made sacred to Wakeikazuchi-no-Kami (the god of thunder), and the white feathered arrow was deified as the god Matsuo-Daimôjin. A Shinto priest of the Kamo Shrine at Muro in Harima Province once travelled to Kamo in Yamashiro Province to pay homage to the god Wakeikazuchi-no-Kami, and there met a village-girl accompanied by her maid; the girl was eulogizing the divine attributes of the god and drawing water from the River Misogi. She related to the priest the whole story of the origin of the god worshipped in the Kamo Shrine, after which she was transformed into an angel and ascended to heaven, singing and dancing. Tradition has it that Tamayori-Himé was a daughter a Taketsunumi-no-Mikoto and Ikakoya-Himé. This was written by Zenchiku. (June, Interior No. 10).

(18) The 'Kusé-no-To' is a drama concerning Kusé-no-To in Tamba Province, a famous place sacred to the seven gods of heaven, and the two gods of earth who were descended from heaven; and it was also celebrated for its wonderful masterpiece, an image of Manjusri, the Indian Bodhisattva of wisdom and intellect, which had been brought from India and enshrined in this holy

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ground in prehistoric times. Manjusri's apparition was revealed to a vassal of the Emperor, who visited the holy place of Kusé-no-To, and the apparition caused the darkness to become flooded with the light of the sacred lanterns before this visitor, and then an angel appeared who seemed to be dancing, drawn down to the depths of the sea by the raging billows. This was written by Kojirô. (June, Exterior No. 1).

(19) The 'Tô-Bô-Saku' is a drama concerning the Chinese hermit Tung-Fang-So, who was originally a vassal of the Chinese Emperor Wen (179-157 B.C.) but became a hermit by secretly eating three plums from a tree in the garden of a Chinese fairy named Hsi-Wang-Mu, which bore fruit only once in three thousand years. As a result he enjoyed a long life, not dying until he was about nine thousand years old! One year, in the beginning of autumn, Tung-Fang-So, who was now a hermit, went to the Chinese Imperial Palace named the 'Ch'êng-Hua-Tien', and begged the Emperor to accept a fairy present of the fruit of the plum-tree, the so-called 'Elixir of Life', which was cultivated by a fairy, and also to give this fairy permission to pay her respects to him, both of which requests were granted. Shortly afterwards three blue-birds were seen flying about enveloped in a white cloud which descended from the Western sky, after which the fairy Hsi-Wang-Mu appeared in the air, wearing full court-dress and sitting on a dapper dragon. The fairy then descended into the Imperial garden and was presented with some plums piled on a beautiful tray by the Chinese Emperor Wen, who was elated over the fairy's presentation of the marvelous fruit. All the men and women in the Imperial Court danced to the accompaniment of the esoteric music which was heard. Finally, when the sun went down the fairy seated herself on the dragon, and ascending high up into the air, disappeared amongst the clouds. This was written by Zenhô. (July, Exterior No. 8).

(20) The 'Hôjô-Gawa' is a drama for the annual Shinto festival called the "Hôjôé". It was observed in August (15th of September in the solar calender) every year at the Yawata Shrine, which was known in history as 'Iwashimizu-Hachiman-Gu', and was situated at the summit of Mt. Otoko in Yamashiro Province. On this date many fresh-looking fish were set free in the river 'Hôjô-Gawa' which ran down the slopes of Mt. Otoko after passing through the grounds of the Shrine. The Shrine was dedicated to the Empress Ôjin (201-310), the Empress Chûai (Jingu-Kôgô or Okinagatarashi-Himé), and

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Tamaori-Himé, and was founded in the year 859 during the Emperor Séiwa's reign (859-876) Takeshiuchi-no-Sukuné, otherwise called 'Takeuji-no-Kami,' was enshrined among the gods in this Shrine. One year a Shinto priest of Kashima in Hitachi Province, who went to pay homage at this Shrine, reached there in August at the time of the 'Hôjôé' festival, which, as stated above, took place during that month; and he was inspired by the god Takeuji-no-Kami, who related to him that there were four god-dances according to the seasons, in the olden times, as follows:—The Kishun-Raku (the Music of Delight) in Spring, the Kenpai-Raku (the Music of Drinking) in Summer, the Shufû-Raku (the Music of the Autumnal Breeze) in Autumn, and the Hokutei-Raku (the Music of the Northern Garden) in Winter. This was written by Séami. (August, Special No. 3).

(21) The 'Dômyô-Ji' is a drama concerning a priest named 'Sonjô' of Tashiro in Sagami Province, who had confined himself for seven days in the temple of Zenkô-Ji in Shinano Province in order to pray for his rebirth in Paradise. One night, while he was sleeping in the temple he dreamed that an old priest, the metamorphosis of the Buddha of this temple, having dressed himself in a priest's aromatic robe and put a fragrant scarf around his neck, opened the door of the sanctuary, and then said the following words in a loud, solemn voice:—"Your earnest prayer for rebirth in Paradise is very favourably entertained. If you visit the temple of Haji-Dera, at Haji in Kawachi Province, and get the beads of a rosary made of the nuts of the holy tree which grows in the grounds of the temple, and read masses a million times, you will certainly end your life in comfort." In accordance with the old man's instruction, he went on a journey to the temple of Haji-Dera, otherwise called the 'Dômyo-Ji,' in Kawachi Province. It may be mentioned here that the temple of Haji-Dera was dedicated to Sugawara-Michizané, who was apotheosized as 'Temman-Tenjin,' because Haji in Kawachi Province is the birthplace of an ancestor of Sugawara-Michizané who was U-Daijin to the Emperor Daigo (898-930), and was banished to Dazai-Fu in Chikuzen Province owing to the slanderous tongue of Fujiwara-Tokihira, Sa-Daijin. On the occasion of his departure to Dazai-Fu, Sugawara-Michizané called at his native place at Haji in Kawachi Province on February 25th, 901, and left many mementos behind for his commemoration. He died on February 25th, 903, and was laid to rest at the temple of Anraku-Ji in Chikuzen Province; he was at that time 59 years of age. On the arrival of the priest

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Sonjô at the temple of Dômyô-Ji (Haji-Dera), the god Shira-Tayû, the subordinate of the god Temman-Tenjin, revealed himself to the priest, and having led him to the holy tree in this temple grounds, he shook off nuts from the holy tree and bestowed on the priest Sonjô one hundred and eight nuts in order to enable him to make his rosary. The god then related to him the whole history of the temple of Dômyô-Ji, and after this the god danced beautifully. This was written by Séa. (September, Exterior No. 2).

(22) The 'Mekari' is a drama of the anniversary festival, at the end of December, of the 'Mowing of the Sea-weed' when the fresh sea-weed is presented to the god Hayatomo-Myôjin at Moji in Buzen Province. The god revealed his substance to show laudable deeds, and related the derivation of the 'Mowing of the Sea-weed.' (December, Exterior No. 8).

(23) The 'E-no-Shima' is a drama about the Island of E-no-Shima, in Sagami Province, which was thrown up on an auspicious occasion during the reign of the Emperor Kimmei (541-571). It came to the knowledge of the Emperor Kimmei, and he sent an Imperial messenger there to take a view of the scene. The Benzaiten (Saraswati, the goddess of fortune), appeared before the messenger and celebrated joyously this occasion for viewing the Island of E-no-Shima, which resembled e 'Fairy Island' in shape. This was written by Yajirô. (Any month, Exterior No. 1).

(24) The 'Haku-Raku-Ten' is a drama of the Chinese poet Pai-Chü-I (Pai-Lê-Tien, 773-847), who visited Japan from China, as an Imperial envoy, about 1,110 years ago. He was sent by Chinese order to help Japan; but he was driven back to China by the divine dignity of the god Sumiyoshi-Myôjin in Tsukushi Province. This was written by Séa. (Any month, Interior No. 4).

(25) The 'Rinzô' is a drama about a Shinto Priest of Dazai-Fu in Chikuzen Province, who was a clever scholar and who visited the Kitano Shrine in Kyoto City to see the library. He had revealed to him many wonderful things by the power of the god Kitano, and opened and read more than five thousand volumes of the sacred books. This was written by Yajirô. (Any month, Interior No. 22).

(26) The 'Tama-no-i' is a drama of the god Hikohohodemi no-Mikoto, who was the son of the god Ninigi-no-Mikoto. He exchanged his bow and arrow for a fish-hook belonging to his elder brother Honosusori-no-Mikoto; but unfortunately the hook was swallowed by a fish and lost. Owing to his brother's anger, he went to the 'Dragon Palace' to search for the hook, and there met a beautiful lady named Toyotama-Himé. He fell in love with her and she promised him her hand in marriage. This was written by Kanzé-Kojiro. (Any month, Interior No. 9).

(To be continued)

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The Japanese and the Outer World

By Shujiro Watanabe

CHAPTER XXXV

SIGNIFICANT OBSERVATIONS ON JAPAN AND THE JAPANESE OF EARLY VISITORS

It may be interesting to give some account of the observations of Europeans and Americans more especially of those who have visited this country both in olden and modern times.

The following passage may be regarded as typical of what the Portuguese and others who resorted to Japan in early times said of it: "In Japan the people are as a rule frugal and never indulge in luxuries. The productions, which are not numerous, include rice, barley, wheat, vegetables, domestic fowls and fish. The reason for the long life attained by the people is the fact that they take these simple food in preference to a fatty and oily diet which is not conductive to health. Gold is wonderfully plentiful, and houses and other things are decorated with gold-leaf. The best gold is used for the ornamentation of swords. The Japanese are very proud and excitable, devoid of strong desires, liberal, hospitable, and kind to foreigners; they hate injustice and lawlessness, so that even a slight robbery is severely punished."[1]

Fernão Mendez Pinto, one of the first Portuguese to come to this country, (in the middle of the sixteenth century), describes the Japanese as clever and shrewd, and refers to their soon making muskets in imitation of the European model. He also remarks: "They are revengeful, and pursue their object regardless of their lives."

Francisco Xavier, who lived in this country for two years (1549-50), and was the first to preach Christianity in it, says: "I cannot appreciate Japan too highly. The Japanese are brave and ready to sacrifice themselves in the cause of their honour; they have a peculiar taste for arms, are skilled in the art of war and fight with a courage which no other nation can surpass. They have much self-esteem and despise foreigners, though amongst themselves they observe the most multifarious etiquette. They are intelligent, have a high respect for the reason and reasoning, and are receptive to new ideas, so *they readily accept the newly introduced religion.*"

Some instances of bandits and the prevailing immorality of manners in this country are frequently reported by the missionaries of those days. But, on the other hand their arrogance and haughtiness and their perpetration of outrages on women, under the pretext of religious service, are often mentioned in old Japanese records and also in foreign works, such as J.F. Fischers's *Beijdrage tot de kennis van hot Japansche Rijk*, (Amsterdam, 1833) and some others.

Don Rodrigo de Vivero, the Spanish Governor of the Philippines, who visited Japan in the 18th y. of Keicho (1608), wrote that the Japanese were diligent and

1. Correspondence of the Portuguese missionaries in Crasset's *Histoire.*

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talented, clever in invention and imitation. Their houses were clean. Men indulged in drinking and play; the women were gentle and submissive. The nobility were so proud and loved ceremonial to such an extent that they seemed pretentious. The weapons of the country were very keen and greatly esteemed by the Japanese, who derided foreigners' love of useless precious stones. Courage and audacity were the leading characteristics of the nation. He goes on to describe the comforts of living in this country and exclaims: "Could I betray my God and King, I should love to be a subject of Japan."[1]

This sounds like flattery, but he had no need to use it. Even Golownin,[2] a Russian captain who was a prisoner for several years in this country, none the less spoke highly of Japan and the Japanese in the work which he wrote after his return home.

Richard Cocks, the captain of the English factory in Hirado, who visited Yedo in the 2nd y. of Genwa (1616), wrote that the Japanese soon imitated foreign fashions; their smoking was an example. The government was despotic and tyrannical. The monarch over his subject, the husband over his wife, the parent to his or her child, had unlimited power.[3]

William Adams, the English pilot who came to this country in the 5th y. of Keicho (1600) and spent the remaider of his life here, says: "The Japanere are good-natured, polite and brave, but superstitious. Criminal punishment is very severe."

Engelbert Kämpfer, a German literary man who came to this country in the 3rd y. of Genroku (1690), and stayed for two years, writes: "The Japanese are a courageous and courteous people; they are inquisitive and curious of everything, and so are friendly to foreigners from whom they are anxious to obtain new knowledge. From them I acquired a quantity of information with which I compiled a history." In his work *Amoenitates Exoticae*[4] he warmly appreciates the Japanese, and asserts that Japan had right and reason in declining foreign intercourse, prohibiting foreign travel and excluding aliens. In consequence, the German publisher is said at first to have declined to print Kämpfer's book.

Kämpfer also remarks: "The life of the Japanese is a happy and enviable one, though they live in a microcosm. They enjoy themselves quietly in their paradise. They have wonderfully high courage and have little heed of their lives. When defeated by an enemy and they have no means of retrieving their honour, they commit suicide. Their dexterity and diligence in their professions are unique. They are cleanly in their persons, dress and houses, and the last are comfortable. These facts prove that the Japanese are of different race from the Chinese. They have a serious regard for etiquette for which no parallel can be found in other nations. All

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1. Rundall's *Memorials of the Empire of Japan, in 16— 17th Centuries.*
2. Cf. Chap. XXX.
3. See Cock's *Diary* (Hakluyt Society) and *Calendar of State Papers.*
4. Lemgo, Germany, 1712.

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classes of the people, high and low, seem schooled in politeness. It was only exceptionally that we heard children cry "Tojin," or Chinese, when we passed throught a town or village. The people generally abide by the laws, respect theit elders and love one another. In manners, customs, art and morality they excel every other nation."

The foreigners who visited Nagasaki before and after Kämpfer were mostly persons seeking their own interests and with no public object in view. Nor had they any capacity for observing or commenting on Japan and the Japanese. Carl Peter Thunberg, (pronounced as *tunbery*) a physician and a native of Sweden, where feudal institutions were still in force, who came 85 years after Kämpfer (in 1775), pretending, as Kämpfer and Siebold had done, that he was a Dutchman, was a man of another stamp. He wrote *Voyages au Japon* (Paris, 1796). While he did not see the civilization of this country at as high a point as did Kämpfer, he was an appreciate critic of Japan. In one passage he remarks: "Politeness, humility, friendship, intelligence, cleanliness, self-esteem, uprightness, courage, industry, frugality and intellectual curiousity are the good qualities of the Japanese, but they must be censured for their superstition, pride and lack of faith towards foreigners. They never pardon those who injure them; revenge is the prime motive of their actions. Nevertheless they make no display of their wrath on their faces, but cherish it in their hearts and wait for an opportunity to wreak their vengeance. This characteristic can plainly be seen in the political history as well as in the drama of the country.

"The people love ardently and universally their native land, their government and each other. If the laws be strict, the police are equally vigilant, while discipline and good order are scrupulously observed. The happy results of this are patent and notable, for scarce any countries exhibit fewer instances of vice. There are no lawyers in the country. The laws, manners and customs of Japan greatly differ from those of Europe. The strict enforcement of the law reduces the people to slavery. Their houses and furniture are rude and simple in construction and do not please European tastes."

A few years after Thumberg's departure Isaac Titsingh arrived as captain of the Dutch facfory. Among his works is *Illustrations of Japan* (Translated from the French by E. Shoberl, London, 1822), in which he says: "Among the Japanese ministers, most of whom are 'frogs in the well,'[1] and think Japan is the foremost country in the globe, was Matsudaira[2] who in 1769 proposed to build strong ships capable of voyaging abroad, but this proposition was not carried into effect because of his death." He also mentions that he intended to introduce the art of shipbuilding in the European style, for which purpose he brought a model from Batavia in 1784, when the minister Tanuma,[3] who had approved of the project, was assassinat-

1. A Japanese saying, suggestive of a narrow-minded person who is ignorant of the wide world.
2. Probably Matsudaira Tsunokami Tadatsune, vice-minister of the Bakufu.
3. This is an error for Yamasiro-no-kami Okimoto, son of Tanuma (Tonomo-no-kami Okitsugu), who was assassinated as the result of a private quarrel in the 4th y. of Temmei (1784). The whole statement is obviously wrong.

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ed for having proposed to open the country to foreign intercourse.[1]

It may also be interesting to note what impression the Japanese made upon foreigners when the country was re-opened to foreign trade in the 19th century, and I shall quote accordingly from a letter dated on board one of the ships of the squadron under Perry's command.[2] It reads: "At one of our interviews (March 13th, 1854) the presents from our government were delivered. They consisted of cloths, agricultural implements, fire-arms &c., and a beautiful locomotive, tender, and passenger-car, one fourth the ordinary size, which we put in motion on circular track, at the rate of twenty miles an hour. A mile of magnetic telegraph was also erected on shore, and put in operation. The Japanese were more interested in it than anything else, but never manifested any wonder. So capable are they of concealing and controlling their feelings, that they would examine the guns, machinery &c. of the steamers, without expressing the slightest astonishment. They are a much finer-looking race than the Chinese—intelligent, polite and hospitable, but proud, licentious, unforgiving and revengeful."

The observations of Sir Rutherford Alcock, Britisb minister to this country in 1859—62 read rather curiously. He was in the country at a time of political tumult, and his criticisms are of a superficial nature, showing, as he himself confess, an inadequate knowledge and breadth of vision. None the less his remarks, especially those on economic subjects, have their interest and deserve attention.[3]

"No very difinite ideas," he observes, "could well be attached to country so long and so completely isolated. Even in China, separated only by a narrow sea which steamers now cross in three days, little that was either positive or accurate could be learned. A cluster of isles appeared on the farthest verge of the horizon, apparently inhabited by a race at once grotesque and savage. Severance from all social ties, isolation from one's kind and an existence far away from all centres of civilization—far beyond the utmost reach of railroad or telegraph—came much more vividly before me."

"The long insulation, it is true, even prior to the great maritime discoveries of the sixteenth century which carried the ships of Europe to their shores, but more especially since the seventeeth, when every one of anathematized races of foreigners were either exterminated or expelled, save only the Dutch and the Chinese at Nagasaki, has had the effect of placing a whole nation in a condition to show the development of a civilization *sui generis*, uninfluenced, for the most part, by any knowledge of the progress being made throughout the world by comtemporaneous races and nations."

In a later chapter he has interesting remarks on Asiatic and European civiliza-

1. Besides these, foreign views of the Japanese character in olden times will be found in *Manners and Customs of the Japanese in the Nineteeth Century*, (a collection of works by three European writers, Fischer, Meylan and Siebold), and in *Gwaiko Tsusho Shidan*, pp. 176–204.

2. Reproduced in Hildreth's *Japan*, p. 522, from the *New York Jonrnal of Commerce.*

3. See Sir R. Alcock's work *The Capital of the Tycoon, a Narrative of Three Years' Residence in Japan.*

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"As regards [illegible]" he answered, "there can be no doubt that they will be rapidly [illegible] all Asiatics [illegible] in the race that their magnificent [illegible] are [illegible] possible of the [illegible] specimens [illegible] Japanese [illegible] with serious [illegible] in the [illegible] in comparison with Brandon and Suffield and Winchester. [illegible] adequate [illegible] and artificial [illegible] which all [illegible] to perfection to which all mechanical appliances [illegible] brought. I believe the Japanese would be in every [illegible] and [illegible] to the [illegible] and [illegible] to compete with [illegible] in the matter of [illegible] materials [illegible] and [illegible] they have the taste of the artistic [illegible] the [illegible] superiority of [illegible] to [illegible] contrary [illegible] and [illegible] to [illegible] in [illegible] [illegible]"

"[illegible] which I have [illegible] civilisation [illegible] I should say that [illegible] [illegible] [illegible]

tion, the philosophy, religion and economics of the East and so forth, some of his matter, however, being derived from Dr. Temple's essay *On the Education of the World*. "We do not," he points out, "owe more to Greece and Rome—to the cultivation of reason, taste and the sense of beauty in the one, and the genius of government on the spirit of order and legal organization in the other—than to Asia for its persistent and silent protest against the materialistic and essentially practical but mundane tendencies of all of European race."

"As regards material civilization," he proeeeds, "there can be no doubt that they will take rank in the forefront of all Eastern nations; and but for the fact that their mechanical appliances are inferior, as well as their knowledge of the applied sciences connected with mechanical industry and arts, they may rightly claim a place with nations of European race. As it is, if the policy of the rulers permitted freer intercourse and trade, so as to bring them in competition with Birmingham and Sheffield and Manchester, notwithstanding all our advantages of funded knowledge and civilization of a higher order—our steam machinery and marvellous perfection to which all mechanical appliances have been brought, I believe the Japanese would hold their own, send out swords and cutlery to rival Sheffield, and silks and crapes to compete with Macclesfield and Lyons in the markets of the world; cheapness of material and labour, with natural ingenuity and skill, compensating difference in machinery. Of course they would copy and take hints, for they have little of the stupid conceit of the Chinese, which leads them to ignore or deny the superiority of foreign things. On the contrary they are both eager and quick to discover in what it lies, and they may make the excellence their own."

"If I were asked to give in a few words the conclusion to which I have been led as to kind and degree of civilization attained by the Japanese, I should say that their was a mathrial civilization of a high order, in which all the industrial arts were brought to as great perfection as could well be attainable without steam power and machinery, an almost unlimited command of cheap labour marerial supplying many counterbalancing advantages. Their intellectual and moral pretentions, on the other hand, compared with what has been achieved in the more civilized nations of the West during the last three centuries, must be placed very low; while their capacity for a higher and better civilization than they have yet attained should be ranked, I conceive, far before that of any other Eastern nation, not excepting the Chinese."

W. E. Griffis, one of the intelligible visitors to Japan and the author of *The Mikado's Empire*,[1] temarks (pp. 291-2 &c):

"The true causes of the recent marvellous change in Japan—comprises a three-fold political revolution within, a profound alteration in the national policy toward foreigners, and the inauguration of soclal reforms which lead us to hope that Japan has rejected the Asiatic, and adopted the European, ideal of civilization. I shall attempt to prove that these causes operated mainly *from within*, not from without; from impulse, not from impact; and that they were largely intellectual. There ex-

1. New York, 1876.

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isted long before the advent of Perry, definite conceptions of the objects to be accomplished. The chief motors of these movements were intellectual. Neither the impact of foreign cannon-balls at Kagoshima or Shimonoseki, nor the heavy and unjust indemnities demanded from the Japanese, wrought of themselves the events of the last ten years, as foreigners so complanently believe. An English writer resident in Japan concludes his translation of the 'Legacy of Iyeyasu' by referring to it as the constitution under which this country [Japan] was government until the time within the recollection of all, when it gave way to the irresistible momentum of a higher civilization. Long before foreigners arrived, the seeds of revolution were above the soil. . . There were men who in the old days, braving odium, and even death, at the hands of the Bakufu, had begun the study of the English and Dutch languages, and to feed their minds at the Occidental fountains. A mighty task awaited the new Government after the revolution of 1868. This day marked the formal entrance of Japan upon the theatre of universal history.

"I canaot speak of the wonders wrought in the Japanese town; nor can I tell the story of how a fishing village of a thousand souls has become a city of fifty thousand people, with its streets lighted with gas. In the city and town we meet many natives dressed in tight clothes with the pantaloons indispensable to civilization. Japanese curios are as powerful as mercury to attract gold. In moral character the Japanese excel other nations. In reverence to elders and to antiquity, obedience to parents, gentle manners, the universal courtesy and generous impulses, the Japanese are the peers of any, and superior to many of the peoples of Christendoms."

The observations of more recent visitors are frequently to be found in European and American periodicals and other publications. The following may be quoted as an example:

"When I recently visited Japan I found that many changes and vast improvements had been made since my first visit to that country in 1876. But there was enough of the original flavour left to satisfy the most jaded of tourists. The Japanese are credited with a monkey-like desire to copy everything European. This is true only to a very small extent—at least to-day. The more we study the Japanese, the more we see that he takes good where he finds it, and does not admire a thing merely because it is from abroad.

"Many most distinguished men of my acquaintance have retired to Japan for the purpose of writing books about Japanese social life on the spot. They have commenced by purchasing or hiring a make-believe wife, and thus at the outset making it impossible for them to be received into decent Japanese society. Such people spread the idea that Japanese manners are very free, that social morality is at a low ebb—in short, that Japanese marriage is at best a sketchy sort of partnership. This is true of Japan only so far as it is true of England and the United States. The ladies of Japan enjoy much more liberty than do any others in the East, because they can be trusted. They are animated, graceful, accomplished, largely by reason of this liberty. As to ladies' dress, opinion is still divided. Japanese ladies do not look well in European dress, at least not yet; whether it is the fault of their stay-

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A [illegible] of women of [illegible] [illegible] reference to [illegible] [illegible] [illegible]

makers or cutters I know not. The native dress lends grace and dignity to the wearers, while in the garments of Europe the sweetest lady in Japan is at a disadvantage. In time, no doubt, the tailors of Tokyo will devise a costume which shall harmonize the practical virtues of skirt with the artistic charm of the native robe."[1]

As to the position of women of those days, Rodrigo de Vivero, referred to above, says: "Japanese women are gentle and obedient, and most of them are faithful and chaste. Ladies seldom go out of doors. In every locality prostitutes are numerous."

Erancis Caron,[2] who was originally cook in a Dutch ship and was ultimately promoted to be captain of the factory at Dasima, lived in Japan for a long time in the middle of the seventeenth century, and, owing to the free intercourse he enjoyed with many of the natives, became well acquainted with the country. He married a Japanese woman. He writes rather boldly: "The Japanese have no high ideas about the rights of woman. From women they expect the strictest chastity and absolute dependence, thinking that females are only made for the pleasure of men and to bring up children."[3]

A physician who visited Japan in those days, mentions that "the people delight systematically keeping their bodies clean. They like bathing, indulging in it daily. The reason for a Japanese woman looking some ten years older than her actual age is her habit of bathing in too hot water."

Griffis, who devotes a good deal of attention to the women of Japan, in his work says: "The fairest sights in Japan are Japan's fair daughters. Japanese ladies have ever been noted for neatness, good taste, and, on proper occasions, splendour and luxuriance of dress. No ladies excell the Japanese in that innated love of beauty, order, neatness, household adornment and management, and the amenities of dress and etiquette as prescribed by their own standard. In maternal affection, tenderness, anxiety, patience, and long-suffering, the Japanese mothers need fear no comparison with those who know the sorrows and rapture of maternity in other climes. As educators of their children, the Japanese women are peers to the mothers of any civilization in the care and minuteness of their training of, and affectionate tenderness and self-sacrificing devotion to, off-spring, within the limits of their light and knowledge. The male Japanese is far less overbearing and more chivalrous to women than any other Asiatic.

"In Japan the idea of filial obedience has been developed into fanaticism, is the main point of pagacism and superstition, and is the root of the worst blot on the Japanese character—the slavery of prostituted women."

Alice M. Bacon, teacher in the female schools at Tokyo for several years and author of *Japanese Girls and Women*,[4] after dealing with the virtues and frailities of

1. Poultney Bigelow in *Harpers' Magazine*, Vol. XLI (American edition, Vol. CII), p. 225.
2. Cf. Chap. III.
3. A True Description of the Mighty Kingdoms of Japan &c. London, 1663.
4. Boston and New York, 1891.

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Japanese ladies, concludes: "If, through this work, one person setting forth for the Land of the Rising Sun goes better prepared to comprehend the thoughts, the needs, and the virtues of the noble, gentle, self-sacrificing women who make up one half the population of the Island Empire, my labour will not have been in vain."

As to the comparison between the Japanese and the Chinese, Xavier quotes the opinion of a Portuguese who considered that both nations were of the same race, but that "they differ in disposition from each other; the Chinese love learning, and their talents are superior to those of the Japanese." Kämpfer says of the two nations: "The Japanese are proud, public-spirited, warlike and rash, while the Chinese are cold-hearted, indifferent, peaceful, thoughtful, avaricious and cruel. The Japanese have the moderate character of the Tartars and also polished genius."

H. Maron,[1] also a German, who was a member of the Prussian expedition to the east of Asia was in China and visited Japan twice in the middle of the nineteenth century. Speaking with high appreciation, he says: "In China, apart from such evils as dirt, foul smells and deception, the people are of an incurably servile disposition, and also display bigotry and haughtiness. On the other hand in Japan the utmost cleanliness, beauty, dexterity, modesty are generally observed combined with an attitude of due self-esteem."

Amongst later writers, Griffis observes in this connection: "In intellectual capacity the actual merchant is mean, and in moral character low. He is beneath the Chinaman in this respect" A still more recent visitor writes: "The manager of one of the biggest English banks in Japan told me that the Japanese were very unreliable in business matters—in fact downright dishonest. He contrasted them with the Chinese, whom he regarded as most satisfactory from the standpoint of the merchant. This is far too sweeping a generalization. In Japan trade is left to those whose sordid quarlities place them out of sympathy with the great bulk of the nation, whose temperament is to give and take, but not bargain and undersell. The average Japanese lacks the solidity and obstinacy of the Chinaman, who is well oiled in his disposition and physique, and so is considered by some people as the man of superior race, and fickleness is supposed to be his chief characteristic. The noble trait in the character of a Japanese is his willingness to change for the better when he discovers his wrong or inferiority."

The ideas set forth above as to the Japanese trader are true to a certain extent—at least true so far as they are true of the trader of any city in Europe, especially when he is bargaining with an alien. This the present Writer can remark from his own observations.

It is in fact impossible and also unnecessary to quote the opinions of all writers in all ages. Majority of them, moreover, might not widely vary in their points of view. A summary of these views may, however, be attempted. It would be somewhat as follows: The Japanese are talented, diligent, courageous and ambitious,

1. Author of *Reiseskizzen Entworfen Waehrend der Preussischen Expedition nach Ost-Asien.*

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As to the contrast between the [illegible] the Chinese, [illegible] the opinion of a Japanese who considered the both [illegible] "the Chinese, but that "they differ in [illegible] from one another, the Chinese [illegible] their talents are superior to those of the [illegible]" Further [illegible] the two nations "The Japanese are [illegible] polished, [illegible] while the Chinese are [illegible] indifferent, peevish, [illegible] and [illegible] The Japanese have the more [illegible] of the [illegible] and [illegible]

H. Mitford,[1] also a [illegible], who was [illegible] the Peace [illegible] to the case of Mrs. [illegible] Chinese and visited [illegible] in [illegible] the [illegible] of the tube-cards [illegible]. Speaking [illegible] [illegible] he says: "In [illegible] [illegible] from such evils as dirt, foul smells and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] disposition, and also display [illegible] and [illegible] [illegible] the other hand [illegible] as the utmost cleanliness, [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] with an attitude of due [illegible]."

A [illegible] later [illegible], [illegible] observes in this connection: "In [illegible] [illegible] exactly the actual [illegible] in [illegible], and in [illegible] [illegible] [illegible] [illegible] [illegible] the Chinaman in this respect." A still more [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of one of the [illegible] Englishmen [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

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proud, excitable and revengeful. They are clever but rash, progressive yet inclined to lack perseverance, while the Chinese are thoughtful and conservative but dull and apt to be bigoted. The former are disposed to be patriotic and loyal, the latter to be selfish and avaricious. There is a certain truth in this comparative statement, which intelligent Japanese would themselves acknowledge indeed to be true. But how great is the differencc between the two Asiatic nations. How unlike are the people of Japan from those of other Asiatic countries, to whom, nevertheless, they were indebted for most of the elements of their ancient civilization.

To criticize these impressions or point out the superficialities or errors, flatteries or otherwise, they may contain, are almost needless tasks, for certain of the faults and failings remarked on by foreign observers would no longer exist or are becoming extinct owing to the influence of the new education and the knowledge of modern times. Nevertheless a few words at least must be added. It is much to be regretted that even persons of keen perception who have visited this country should occasionally make erroneous statements, either out of misunderstanding or else intentionally, in discussing Japan and Japanese, not to speak of those who have never been in this country and hence are quite ignorant of it.

It is very strange and absurd that foreign writers, who themselves adhere to forms of religion, should so often regard the Japanese as a particularly "superstitious" people. Are the Japanese the only superstitious people in the world? By no means. Wherever there is religion, there more or less superstition must necessarily exist, for no religion can be wholly free from superstition, even though the believers may be themselves unaware of it. On the contrary the average Japanese—or, more exactly, the majority of the Japanese—would not be so swayed by superstition as pointed. As Kämpfer justly observes, they enjoy happiness and freedom without Christianity, and are not inferior to other nations in morality and belief and in desiring to live pure and clean life.

Foreign observers, Christians for the most part, both of old and modern times, very often speak of *geisha* and often of prostitution and concubinage in Japan as though those institutions were to be found in that country alone and in no other. This is another unfair insinuation. They ignore the fact that when the Americans, Christians among Christian nations, were beginning their social life with numerical deficiency of women, girls were imported from other Christendom in Europe and given in marriage in exchange for a certain quantity of tobacco or other matters. At the present time, moreover, it is an undeniable fact that in Christian countries street-walkers and women of that class are increasing rather than decreasing, as are also mistresses or con-concubines. Considering these circumstances and the actual social conditions of foreign countries, it can safely be said that the average Japanese woman is neither unhappy nor is in a degreded position, as imagined by superficial observers, and that Western women are neither in so superior nor so happy position as they are proud to think themselves Besides, we cannot praise too highly the characteristically virtuous nature of the Japanese women, which is evident to every observer and which can seldom be found in other nations.

Comparing East and West from his personal observations, the Auther regrets that he is unable to recognize the alleged superiority of morality in so-called civilized nations, although he is ready to admit their material development in certain directions. Concerning the characteristic morality, belief and original civilization of Japan some remarks have been made in Chapter IV which see.

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MASTER SWORDSMEN

(I)

Kamiizumi Ise-no-kami

THE Japanese have been rich in martial spirit from ancient times. Up to the Meiji Restoration the samurai class held a high social position and professed military arts. They were devoted to sword and spear exercises, and archery, as the only way to success in life for them was to be thus proficient. Their military training was, therefore, in earnest, and military arts were quite in favour with the whole nation. There were numerous schools established by masters in military arts. Even to-day there are hundreds of these schools which have come down from feudal days, of which about one hundred are famous.

The *Bujutsu-ryuso-roku* and some other books on masters in military arts describe Iishino Yamashiro-no-kami as the most enlightened reviver of swordsmanship; and there are no books available about experts in the military art existing before him.

Kamiizumi Ise-no-kami lived somewhat after Iishino Yamashiro-no-kami, but his military fame was far greater, and most of the military experts in his time looked with veneration upon him as a "military god."

Ise-no-kami was Lord of the Taiko Castle in the province of Joshu, and the eldest son of Taiko Musahi-no-kami Hidetsugu, the chief of a powerful family in the locality. It is not exactly known when he was born, but it was perhaps in the Oyei era (1394-1427) or the Yeikyo era (1429-1440). It was the civil war period then, when the country was held by chieftains struggling for supremacy and was greatly disturbed. His father was a master in military arts. His name was Hidetsuna but the name was changed later to Nobutsuna, by the wishes of Lord Shingen Takeda. From boyhood he distinguished himself in military exercises, as he inherited the talents of

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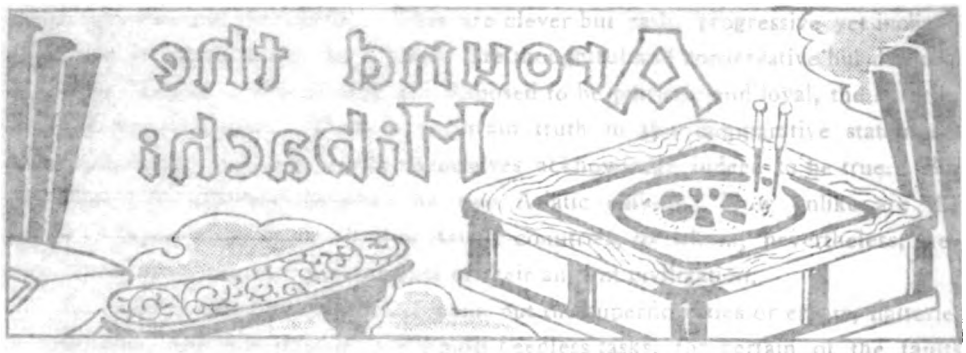

MASTER SWORDSMEN

I

Kenjutsu-ni ka-mokusu

THE Japanese have been rich in martial spirit from ancient times. Up to the Meiji Restoration all samurai classes held a high social position and professed military arts. They were devoted to sword and spear exercises, and archery, as the only way to success in life for them was to be prudent. Their military training was, therefore, severe, and the arts were quite in harmony with the whole nation. There were various schools established by masters in military arts. Even today there are records of these schools which have come down from feudal days, and most one hundred are famous.

The [illegible] arts are described in old books or books on military arts as the most excellent [illegible] of swordsmanship; and there are no books available about experts in the

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KAGAMI SHOJIRO

I

THE Japanese have been rich in martial spirit from ancient times. Up to the Meiji Restoration the samurai class held a high social position and professed military arts. They were devoted to sword and spear exercises, and archery, as the only way to success in life for them was to become proficient. Their military training was the chief concern, and all other arts were quite in the rear with the whole nation. There were various schools established by numerous military arts. Even today there are hundreds of these schools which have come down from feudal days, each one claiming one hundred and fifty years.

The Hyakumensho, or a hundred books on military arts describe fighting Japanese as the most valiant warriors of swordsmanship; and there are no books available about experts in the

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his father as a master in this respect. He was sent for study to Matsumoto Bizen-no-kami in Kashima, the province of Hitachi, who was also famous for high military attainments. He is said to have also learned under Iishino Yamashiro-no-kami. After completing his studies, he came back and was trained further in the swordsmanship of the Kage school by his father. At length he devised new methods and established the Shinkage school. By this time, his military fame had spread everywhere.

Before that Ise-no-kami once stayed in the Minowa Castle, the Lord of which was Nagano Ukyonoshin Narimori. On February 22nd in the sixth year of Yeiroku (1563) this castle was attacked by Lord Shingen Takeda of Koshu, and fell. In the meantime, his father had died, and Taiko Castle had been forfeited. So, he depended on Oinosuke Naotsuna, Lord of Aioi Castle, who was friendly with his father. While staying in the castle, he taught fencing to the retainers of the Lord, and for seven years taxed his ingenuity inventing new methods. Then, he came back to Minowa, where he opened a fencing school and announced the invention of the Shinkage school. One year afterwards, in May in the 2nd year of Genki (1571), accompanied by Shingo Izumi-no-kami, and Bungoro Hikida, his best pupils, and Hidetane, his son, he set out on knight-errantry. He was then probably at the age of 35 or 36, and his art had reached maturity. In travel he fenced with many swordsmen, and defeated all.

In Kyoto he heard of the great name of Muneyoshi Yagyu, whom people spoke of as a unique master swordsman. Yagyu having learned of the visit of Ise-no-kami to the capital, sent a messenger to his inn wishing to see him. Ise-no-kami consented to it, and went with the messenger to the Village of Yagyu, where Muneyoshi lived. This man was the head of a powerful family residing for generations in the province of Yamato. He had learned the tactics of the Chujo school, and was possessed of exceptional ability in military arts. He was proud of these attainments as quite unequalled by any. He invited Ise-no-kami to visit him with the intention defeating him at a stroke, to enhance his fame.

He cordially welcomed Ise-no-kami and his party, and then asked him to have a bout with him. His fencing hall was a splendid one, built entirely of *hinoki*, and there were at least one hundred pupils sitting there to see the bout.

Ise-no-kami excused himself from having a bout, and wished rather to see the ways of the Chujo shool, which might be useful to him. Yagyu in compliance with the request proud-

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ly showed, with one of his best pupils, the "mysteries" of his art. But these looked to Ise-no-kami rather crude if not infantile. After that, Yagyu had a bout with Hikida, one of the best pupils of Ise-no-kami. Hikida fought with a wooden sword 3.2 "shaku" in length, and Yagyu with one of 2 "shaku." Each pointed the sword at the opponent's eyes. "That's a bad posture, Master Yagyu!" Hikida said banteringly. "Where is it bad?" Yagyu was provoked and replied. "If it is bad, come on!" No sooner had he said this than Hikida made a thrust and struck his fore-arm, crying "Here is bad." Yagyu let the sword drop. He wished another bout, and made a resolute attack on Hikida. But he was again defeated. It struck him dumb; for he had believed himself to be matchless, but was thus treated so lightly.

"Would you not give me a lesson, too, Master Ise?" Yagyu asked Ise-no-kami. His voice trembled. Ise-no-kami consented, and the two had a bout. Yagyu desperately took the middle guard. Ise-no-kami easily thrust out his sword with the right hand before the opponent, and with a yell he approached and snatched the sword from the opponent's hand with the left hand. Yagyu was startled, and self-conceited as he was, had to humble his pride. He sat on the floor and prostrated himself before Ise-no-kami, apologizing for the rudeness and begging to be admitted as one of his pupils. He later established the Yagyu school and was made an instructor to the shogun.

Ise-no-kami then left the place, taking with him Jingo and Hidetane, but Hikida stayed to teach Yagyu.

There was at that time a master spearman called Hozoin Inyei in the town of Nara. He thought himself matchless in fighting with a spear; and the people thought so too. Ise-no-kami, wishing to have a bout with him, visited him and applied for it.

Inyei welcomed him, and consenting to the application, said modestly to him that he thought it an honour to see such splendid art in the eastern part of Japan. Mentally he held hostile intentions, thinking that if he could defeat the visitor, he would practically prove himself matchless in the world. Ise-no-kami, on the other hand, did not look down upon Inyei nor fear him, and had a mind as clear as water.

"Be quick, please!" Iseno-kami said.

"All right, Sir!, replied Inyei. "It is the rule here to have the visitor at first to match with two or three pupils, and then with me. So please prepare for it!"

Hearing this, the quiet attitude of Ise-no-kami changed suddenly and he pulled himself to his full height as if a sleeping tiger had opened its eyes in anger.

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[illegible] well [illegible] of his pupils, [illegible] "But if [illegible] to [illegible] rather [illegible] it [illegible]." After them Yang had a [illegible] with Hung [illegible] of the best [illegible] confessions. Hung [illegible] was a [illegible] and "Shih-shu" in [illegible] and Yang with [illegible] 2 "Shih-shu" [illegible] accepted the [illegible] at [illegible] [illegible] "This is bad [illegible], Master," [illegible] Hung said [illegible] "Why [illegible] it bad?" [illegible] "Your [illegible] [illegible] [illegible]

"Komuri Isshiki's the boy for
of a school and does not like to
trated similarity to an ordinary
man," he cried.

Inoyé could not insist on the rela-
as he had a bout with Isshiki in
the presence of the people. In order
to "up a wrong" which
in length, and in a wonderful space of
sickleed-eye, the former pulling the
sword at the latter's head and the latter
tickling the middle point. For many
minutes both were in doubles, trying
the same attitudes. But they stopped
in energy and mentally. Inoyé suddenly
felt mental pressure from the opponent.
To overcome it he thrust out the spear
with a yell. Isshiki [illegible] of
[illegible] the
[illegible]
[illegible]
[illegible]

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"Kosuani is coming to the [illegible] of a sword and does not [illegible] to be treated similarly to an ordinary [illegible] man," he cried.

Ilyel could not [illegible] and he had a bout with Isenokani [illegible] the presence of the people. In order [illegible] took up a wooden sword (the [illegible] in length, and Ilyel a wooden spear of sticks[illegible]), the former pretending the sword at the [illegible] and the latter striking the middle guard. For a long minutes both were in [illegible] trying the [illegible] attacks. Finally [illegible] in overpowered Isenokani, Ilyel [illegible] felt no actual pressure from the opponent. To overcome it, he must cut the sword with a [illegible] Isenokani [illegible] of [illegible] [illegible] it [illegible] [illegible] [illegible]

"Kozumi Ise-no-kami is the founder of a school and does not like to be treated similarly to an ordinary swordsman," he cried.

Inyei could not insist on the rule, and he had a bout with Ise-no-kami in the presence of his pupils. Ise-no-kami took up a wooden sword of 3.2 "shaku" in length, and Inyei a wooden spear of sickle-shape, the former pointing the sword at the latter's eyes and the latter taking the middle guard. For many minutes both were motionless, taking the same attitudes. But they struggled in energy and mentally. Inyei gradually felt mental pressure from the opponent. To overcome it, he thrust out the spear with a yell. Ise-no-kami warded it off easily. The moment he had turned it aside, another thrust came on at a lightning speed. He was astonished at the skill, but he maintained his calm and had reserve of mind. At last the chance he expected came, and he yelled. It was short but so full of energy as to dishearten the opponent. In a moment by his sword with a click the latter's spear was seen sent flying about three *ken* behind.

"Beaten!" Inyei cried.

He was defeated for the first time. He prostrated before Ise-no-kami and begged him to teach him swordsmanship as one of his puplis. Some years later, he became trully matchless as a spearman in this country.

Ise-no-kami became more and more prominent among the swordsmen in the country, and his name reached the ears of the Emperor Ogimachi, who saw his his marvelous art in the court yard on July 3rd in the 2nd year of Genki (1571). It was the first time that swordsmanship was shown to an Emperor. The Emperor appreciated his ability and conferred on him the fourth court rank, junior grade, admitting him into the Imperial court. This elevated all the more the reputation of Ise-no-kami, who being called the god of milirary arts, taught about 10,000 persons in his *dojo* at Minowa.

He died in the firth year of Tensho (1577) while he was statying in Yagyu.

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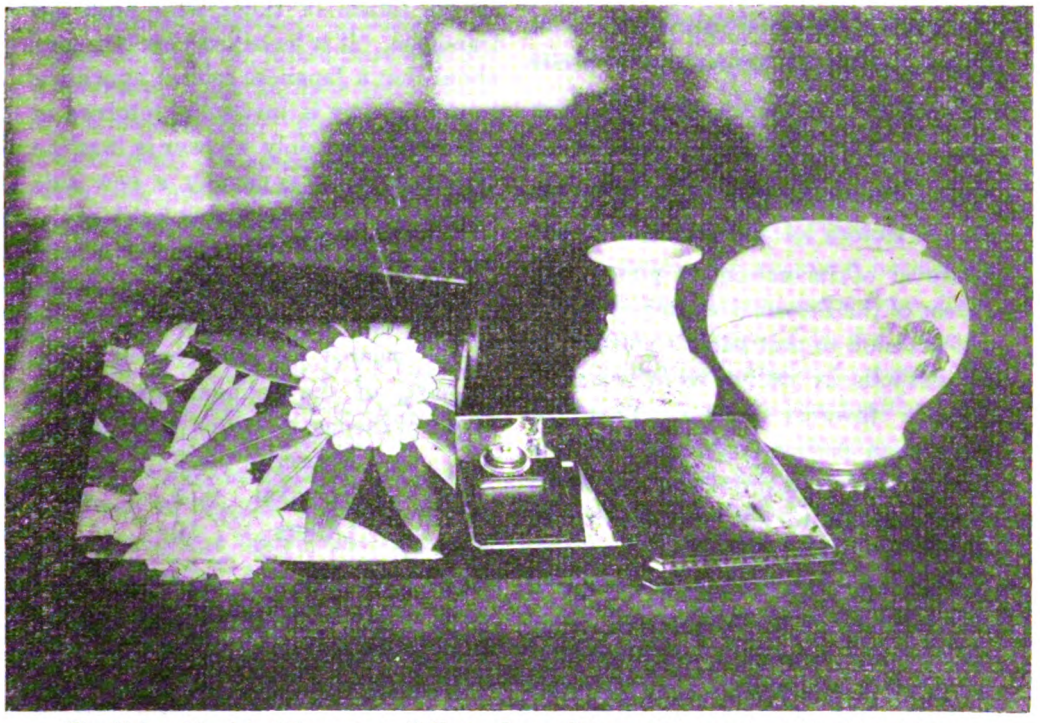
THE RED CROSS WITH of JAPAN

Nightingale-Ishiguro Commemoration Medal.—For 1930, the following twenty nurses of the Japan Red Cross have been honoured by being awarded the Nightingale-Ishiguro Commemoration Medal:

Miss Matsu Murakami; Miss Kimi Tone; Miss Akiko Segawa; Miss Yukiye Inouye; Miss Yoshi Saito; Miss Tsuru Yoshinaga; Miss Hisano Komatsu; Miss Nui Tsujii; Miss Hanako Takuma; Miss Misuye Saito; Miss Tsuna Sakami; Miss Suyeno Nakamura; Miss Teru Funatsu; Miss Yuki Ono; Miss Yoshi Nakamura; Miss Nami Wakabayashi; Miss Tatsumi Honda; Miss Kinuye Yamamoto; Miss Sato Yamada; Miss Tsuya Hashimoto.

Mr. K. Sugimoto.—Mr. K. Sugimoto, a member of the medical staff of the head hospital of the Japan Red Cross, was sent to prosecute his studies in Europe and America, and left Tokyo on the morning of February 25th.



The Tokyo Municipal Presents to H.H. the Crown Prince of Denmark, at his visit to Tokyo.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Minseito Victory

THE overwhelming victory of the Government in the last general election must be taken to indicate the determined desire of the nation for retrenchment of expenditure; the return of the Minseito cabinet implies the confidence of the people in the Government's promise to redeem its pledges in regard to ecnomic reform. Japan anxiously awaits financial revival. The depression of the past year seriously affects all aspects of national life and progress. But financiers appear hopeful of a better outlook for the coming months, now that political squabbles have been ajusted by an appeal to the electorate. If the victory of the Minseito means approval of its economic policy, the defeat of the Seiyukai expresses national aversion to that party's undiplomatic methods, as well as its *laissez faire* attitude towards finance. That the proletarian parties suffered diminution in the elections is proof that Japan will have nothing to do with those who flirt with communism. How the Government intends to effect financial retrenchment is an important question but the hope is that it will lie mainly in the direction cuts in army and navy outlay, but this in turn will depend to some extent on the outcome of the London Naval Conference.

Standing of Parties

ONE of the most interesting aspects of the general election was the unprecedentedly large vote polled, numbering as many as 10,477,-138, out of a total of something over 11 millions. In this may seen how keenly the entire electorate was interested in the issue; in fact voters were not much influenced by propaganda and voted largely from conviction. The problem of democracy is thus gradually adjusting itself in Japan, and parliament is comming more and more to be in the hands of those who hold the franchise. If it be asked how it comes about that a Japanese cabinet appealing to the country is invariably returned at the polls, the only answer is that the cabinet so doing is usually a new one displacing a ministry that has lost the confidence of the public, or else a cabinet that feels confident that the electorate disagrees with the vote of the House against the government. The standing of the political forces as a result of the last elections is as follows:

Minseito	273
Seiyukai	174
Others	19
Total	466

Again that Quota

ALL Japanese will not only agree with but warmly welcome the remarks of Mr. MacMurray, formerly American Minister to China, to which he gave utterance

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in Baltimore recently, to the effect that while no one can take exception to America's right to regulate immigration to that country, yet the methods adopted for this purpose are such as can hardly be approved, since they are distinctly distasteful to Japan, reflecting, as they do, on the nation because it is Asiatic. Japan, too, has been wondering, like Mr. MacMurray why Congress should have adopted, "with vindictive petulance the alternative which substituted bitterness and ill-will for coöperation and mutual helpfulness in an endeavour to solve an admittedly difficult question." As to the idea that the Japanese are unassimilable in America it may be said that they are no more so than the Americans are in Japan; indeed not nearly so much so. Wherever the Japanese appear to be clannish in America it will be found that the exclusiveness is not on their side, but on the American side. The Japanese are always ready to associate with other races on even terms. Self-respect would hardly tolerate any other terms. But to exclude a people and then call them exclusive, or over-clannish, is hardly the fair way to look at the question. If the English and Americans in Japan were discriminated against as the Japanese are in America and Canada, there would be much more complaint about it than is heard from the Japanese against discrimination in the United States. Let any fair-minded person study what the Japanese have done for California and Texas, and see if they have not been a great benefit to America. The country would be the richer for more of them. Indeed discrimination against the Japanese is not because of their vices but because of their virtues; local labour finds it difficult to compete with the Japanese on even terms, and local business tends to feel no less afraid. It must not be forgotten that a very large number of the best type of Americans share the views of Mr. MacMurray, and this gives hope that unfair discrimination against us will eventually be eliminated and Japanese will be placed on the same footing as Europeans in America. Japan asks no more; she can scarcely be expected to ask less.

Prince and Princess Takamatsu

On the eve of the departure of their I. H. Prince and Princess Takamatsu for their European tour the British-Japan Society of Tokyo tendered them a farewell banquet which was attended by representative persons of both nations. Prince Takamatsu will return the visit of the Duke of Gloucester who came to Japan last year on the Garter Mission to His Majesty the Emperor, a graceful act of mutual friendship between the reigning houses of England and Japan, cementing their traditional relations. At the banquet the British Ambassador to Japan, Sir John Tilley, proposed the health of the Prince and Princess, mentioning the welcome to be offered their Imperial Highnesses in England; and the Prince, in proposing the health of King George, expressed the pleasure with which himself and the Princess anticipated their English visit. On the conclusion of their stay at Buckingham Palace the Prince and Princess will see something of England, and then proceed to Europe, before returning to Japan.

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Japanese Boy Leads in California

It is of no small interest to Japan, if not to the rest of the world, that a Japanese boy, H. Mayeda, has been awarded the Harmon Boy Scout scholarship in California. The lad lives in Sacramento, and has reached outstanding rank in the arts and virtues of the Boy Scout movement, and his unselfish services and achievements have won him this great honour. Mayeda won the scholarship while working his way through school. He first became conspicuous in training Japan-American boys in citizenship and international good-will, also attracting wide attention by his success in financing a trip for Boy Scouts to Japan to promote a better understanding between the boys on both sides of the Pacific.

Birth Control In Japan

The question of regulating the size of families and the increase of population in general by means of birth-control has been causing much discussion in Japan during the past few months. Now the first really reliable birth-control Clinic has been established in Tokyo under supervision of an accredited physician, and similar clinics are to be opened in Osaka and other large centres of population. Such work has hitherto been carried on somewhat in secret, but it now places itself in a semi-official position. Obviously contraception is being accepted by the public as the only relief for those unable to support large families. That one applicant for instruction had already a family of thirteen indicates that some do not resort to contraception too soon. Whether the new movement will do much to change Japan's ancient claim to be the land of children remains to be seen. But children are still in evidence everywhere, and the population is increasing at the rate of nearly a million a year, the total at present aggregating some seventy millions.

Thanks to America

Under auspices of the *Jiji Shimpo*, one of the most outstanding of Japanese journals, four young ladies are proceeding to the United States to return the formal thanks of Japan for all the prompt and generous aid in money, materials and sympathy rendered by America at the time of the great disaster of September, 1923. The present is a fitting occasion for this courteous procedure in recognition of America's good-will, because in March Tokyo officially celebrates the reconstruction of the capital within seven years after its destruction by earthquake. His Majesty the Emperor on March the 24th will make a six hours' tour of the capital inspecting the parts reconstructed and seeing the new Tokyo as it is. The city officials, under Mayor Horikiri, are holding a grand celebration of the event, in which the entire nation as far as possible will participate. In this rapid restoration of her Imperial capital Japan will have the best wishes of all the world. Yokohama is also completed and has had appropriate celebrations. The Japan Magazine cordially joins in expressing gratitude to America for all that country has done to assist in the reconstruction of our two cities.

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